

364
THE
1486
PLAIN CASE

OF THE
REPRESENTATIVES

OF THE *Brother*
PEOPLE known by the Name of the *K*

UNITAS FRATRUM,

From the Year 1727, till these Times,

WITH REGARD TO

Their CONDUCT in this Country,
Under Misrepresentation.

*Cum oderint Homines quia ignorant quale sit quod
oderunt—cur non licet ejusmodi illud esse, quod non
debeant odisse?*

TERTULLIAN.

L O N D O N :

Printed for JOHN BEECROFT, in Lombard-street.

M.DCCCLIV.

Gambold

ADVERTISEMENT.

THE Case of our United Brethren in *Eng-land* being somewhat different from that of the *Unitas*, and foreign to the Matter now under Consideration, and the Ordinary of the Brethren remaining still determined not to make any one Branch of our People responsible for the rest, it has been resolved to have it represented at another Opportunity: It is ready, and can be put to Press every Day.



THE
PLAIN CASE
OF THE
REPRESENTATIVES
OF THE
UNITAS FRATRUM.

THE
PLAIN CASE

OF THE

REPRESENTATIVES



MUSEUM

THE
PREFACE.
OF THE
EDITOR.

THE following Piece is what the Ordinary of the Brethren, who has the sole Direction of Controversies among us, when our Matters are in their proper Chanel, has at last permitted to be published.

When it was desired of him, that personal Circumstances might, at this Opportunity, be more minutely discussed; being told, at the same time, that he was almost the sole Subject of those Libels against the Brethren, which he has not seen; he absolutely refused it, and gave us the following Reasons:

“ That having found these 30 Years, that the
“ Controversies against him had done nothing
“ but repeat almost the same Things over and
“ over again, he had discontinued reading any
“ of them but those, the Authors of which
“ were esteemed by him to be Men of Sense,
“ or Candour.

“ That

" That he treated all such Performances against
 " him in *England*, as they ought to be treated
 " in a Country where the Press is free, and in the
 " manner the higher Powers of this Realm are
 " commonly used to do, with regard to the licen-
 " tious Libels against their own Persons; and as
 " the worthy Prelates themselves treat many of
 " the Pamphlets insulting Christianity, the Person
 " of Jesus Christ, and the very Existence of a
 " Supreme Being.

That was his Judgment, with regard to the
 Performances of the *National* Writers against
 him.

" *Foreigners*, added he, ought to be pu-
 " nished for publicly quarreling with their
 " Countrymen in a Land of Laws, and dis-
 " turbing their Residence in such Parts where
 " the Legislature would have them encou-
 " raged to settle.

" What if some of the Histories they publish
 " were true? What! if the Brethren were
 " Fugitives! Would the Government suffer
 " them to be mobbed out of their new Habi-
 " tations for any former Faults in distant
 " Countries, being re-published here in a seem-
 " ingly authentic manner?

" But as that is so far from Truth, that
 " these strange Gentlemen not only abuse a
 " whole Kingdom, with renewing Questions,
 " and starting Difficulties, and even quoting
 " Books,

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“ Books, for the Proof of their Charges, in
 “ which all these, and thousand more, stand
 “ fully answered, in such a manner, as to put
 “ to shame and puzzle sufficiently, if not silence
 “ intirely, those *German* and *French* Scribblers,
 “ whose Stuff they copy; but also have had
 “ the Face to translate into *English*, *German*
 “ Pieces, the downright Inconsistency of which
 “ has been unexceptionably evidenced by other
 “ *German* Memorials printed here in *London*,
 “ in 1752; and reprinted this very Year.”

Therefore our Ordinary is of Opinion,

“ That such Writers should not be so much
 “ countenanced, as to have the least Notice
 “ taken of their Labours, let them write what-
 “ ever they please, and gain a Livelihood by
 “ it.

“ But if People of this Nation, Men of
 “ Fashion and good Manners, instead of mak-
 “ ing Use of these kicking and braying Asses
 “ in *Germany*, who, like those in *Luther's*
 “ time, covered themselves with the Relicks
 “ they carried on their Backs, or of the Bil-
 “ lingsgate of other rash and unthinking Wri-
 “ ters, who dip their venal Pens in Gall, would
 “ themselves be pleased to let us know their
 “ impartial Seruples, and what they want to
 “ be informed of about us, with regard to the
 “ Matters in Question; and in a manner pro-
 “ per for public Epistolary Writings, and agree-
 “ able to the Constitution of this Country;
 “ then

“ then he will answer them *himself*, and as his
“ constant custom is, do it in such a manner
“ as to leave no other room for Reply, but
“ what Absurdity or Insolence can dictate, and
“ which, of course, will not come from the
“ first Writers, nor need be answered a Second
“ time, when coming from People so little re-
“ sembling them,

“ In the mean while he will go on acting as
“ he has done hitherto (and, if his People will
“ hearken to him, they also); which will al-
“ ways be the Reverse, as it has always been,
“ of what the Accusers say of them.

“ Which Conduct, he is satisfied, is, and al-
“ ways will be, the fullest Answer, and the
“ best Apology, for him, with all thinking
“ Men, as long as the World shall stand,

We told him, that it would be impossible
for our *English* People to hold their Peace any
longer. He said,

“ Though I would not advise, I will not
“ hinder it more.

“ Truly great and sensible Men of this Na-
“ tion have all endeavoured to convince me,
“ and have done it, of the essential Differ-
“ ence there is between this Country and
“ others in these Matters,

“ But

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“ But my Friends should take heed how they
 “ do it. You know the standing Rule with
 “ your Speaker, is, to prove true Godliness
 “ rather by the Nature of, and Circumstances
 “ occasioning, accompanying, and remedying,
 “ human Faults, Mistakes, and Weaknesses,
 “ than by great Sayings or Doings.

“ Any Apology which I should write will
 “ be calculated for such a Meridian as here,
 “ as well as in *Germany*; the more, as I am
 “ assured, that my Books will meet here with
 “ Readers more able to comprehend and attain
 “ this Point, than in other Countries; the can-
 “ did Reader, at the same time he will see us
 “ washed from all the Dirt of our Antago-
 “ nist's own making, will find us faulty and
 “ weak in Matters he never dreamt of, and
 “ that by my own Testimony, tho' the most
 “ noted Friend of that People, perhaps he
 “ will like it the more for it; and would to
 “ God some Writers, who began the Third
 “ *Decennium* of that inhuman War with the
 “ Brethren Church had died before they had
 “ been guilty of a Scandal among our young
 “ People, which, to speak with our Saviour
 “ and St. *John*, is Death, and which, if meet-
 “ ing with a shameful Death upon Earth, is
 “ but kindly treated.”

This is the true Transcript of the Ordinary's
 identical Words: And that is all, candid Rea-
 der, what could be had from him with regard
 to the Matter debated,

How-

However, I thought proper to add the following Reflection of his, which he wrote to me on another Occasion.

“ I will now, says he, first finish the Paying,
“ of that remaining Part of the scattered Debts
“ of my *English* Brethren you mentioned, the
“ managing of which weighty Matter, though
“ a tedious one because of the Multiplicity of
“ the Objects, I reserved to myself, and which
“ has hitherto taken up all the Time I am able
“ to spare from my more direct Calls, and
“ which has retained me here without stirring
“ to change the Air, for two Days in eight-
“ teen Months; when I have finished this Mat-
“ ter, you may easily believe I will not suffer
“ a Nation which I love so much, and the
“ Promoting of the Interest of which has cost
“ me so much these 15 Years past, to be so
“ grossly abused, if I can help it. I will consult
“ those of my Friends, who are Masters of the
“ Letter and Spirit of the Laws, and are acquaint-
“ ed with the Genius of the Nation, in order to
“ fetch from them the best Method of trans-
“ acting this Business, of more Importance to
“ me in *England*, than in other Parts of the
“ World, because here nothing can hinder the
“ Readers from coming at the Truth, and act-
“ ing accordingly, but the Indolence or Party-
“ Zeal of each Individual, which is not so ab-
“ solutely the Case in other Countries; though,
“ if I could be authentically assured, that the
“ Libels here were actually approved and coun-
“ tenanced,

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“ tenanced, it might quicken the Steps I
“ should otherwise not take therein till another
“ Opportunity. I would not have the People
“ of the established Church, nor those who are
“ weak in Faith, and who, for that Reason,
“ are to be the more attended to, think, that
“ that old Christian People I serve, are Sots
“ or crafty Fools, or their Leaders Rogues; or
“ a Constitution calculated originally, and al-
“ most only for that Purpose, to have the Dic-
“ tates of Conscience, of every Man, respected
“ and handsomely treated, charged with Priest-
“ craft.

“ I hope to oblige every sensible Man to
“ own, that he finds us honest, Men of common
“ Sense, Friends and Acquaintances moreover
“ of Him, who is the Creator and Redeemer
“ of all; and, for that very Reason, worthy of
“ the usual Civility and reciprocal Assistance
“ of Christians; or at least worthy to be let
“ alone, which might be sufficient for my Pur-
“ pose, for I am not fond of the Praises, even
“ the Notice, of the *MANY*.”

So far the Ordinary.

This is all what I had to say for the present.

The EDITOR.

DECEMBER

T H E

PLAIN CASE of the REPRESENTATIVES of the People known by the Name of the *Unitas Fratrum*, and their united Brethren in *England*, from the Year 1727 till these times, with regard to their Conduct in this Country under Misrepresentation: Together with a hearty Invitation to any able, candid, serious, and noble-minded Writer of the established Church of *England*, to propose, in their usual Way, Queries of any kind concerning Principles and Facts in question; the Answers to which may serve as a Supplement to what has been done on that Head in the Year 1749, in the most solemn and authentic Manner.

TH E *Moravian* Brethren's Correspondence with this Country *revived* on the following Occasion.

The Congregation at *Herrnbuth*, in the Year 1727, resolved on, and soon after sent a Deputation to *London* and *Oxford*.

Partly, to offer their Service to the *Society for propagating the Gospel in foreign Parts*, as assistant Missionaries among the Heathen, rather than to undertake it on their own Account; the Labour among the Heathen being one Part of their Employment, in which they were least controlled; and being seconded therein by the warmest Wishes of good Christians of

all Persuasions gave those Endeavours of the Brethren a hopeful Prospect.

Partly, in hopes of getting the Scruples of Count *Zinzendorff* removed by a Testimony from thence ; for at that time none was less convinced than he, that such a Thing as a Congregation of the old Brethren's Discipline was still in being.

The Deputies were recommended by this Nobleman, their territorial Lord, and by the celebrated Dr. *Buddeus* at *Jena*, in the best Manner possible, to some Persons at *London*.

They were also well received here: Even the Queen was pleased to take notice of them.

But through some Misunderstanding (possibly a certain Imagination that they wanted to have a Collection made for their Church, which had been granted here in favour of the *Polish* Branch in 1716, and was at that time the Case with some other foreign Protestants, but was never the Business of these Deputies) they returned without having gained their main Point ; and so this Matter lay almost dormant for seven Years.

Probably the *Responsum* of the Divines at *Tubingen* *, and the hearty Declaration of the whole Church of *Wirttemberg* in 1738 would have put a still longer Stop to it, had not the pressing Invitations, which the Congregation received among the trading Nations of every Branch of the Protestants, to attempt the Conversion of the Heathen in their several Colonies in *Asia*, *Africa*, and *America*, delivered by proper Authority, in Conjunction with some of their Clergy, and not contradicted by any, manifestly shewn the Necessity of enabling a Constitution, really joined

* The Purport of which was, That the Brethren dropping for a while the Use of, tho' not renouncing, their peculiar Church-Form in public, ought on the other hand to be welcome Guests in the Presbyterian Churches, and be hindered by nobody from exercising all the Branches of their Discipline in private.

in Love with all Protestants, and having no *Impegno* with any, to bring about such a noble Work.

In 1735 it was concerted with the then living *Bohemian* and *Polish* Bishops, to bring this about, in the most simple and inoffensive Manner possible; which was, without doubt, to continue the episcopal Succession in the *Moravian* Branch, which now rested but on a single Head; namely, Dr. *Daniel Jablonsky*, President of the Academy of Sciences at *Berlin*, and Dean of the King's Chapel.

The Count of *Zinzendorff*, who had some time been the acknowledged Patron or Advocate of the Brethren,

(He himself had laid down his Lordship, civil Offices, and Honours, two Years before, and confined himself to the preaching of the Gospel.)

could have no Objection against this; but as he, since the Year 1731, had an Intercourse of Letters with the aforesaid Prelate, occasioned by the *Epistola Apologetica Synodi Sendomiriensis ad Dom. de Maucelere*, printed at *Berlin* for *Haude*, 1731, in 4to. * which apolo-

* In this Treatise the Right Reverend Author expresses himself in the following Manner:

" I am of Opinion, said he, that nothing was done on this Account (*viz.* for the reuniting of all Protestants) which proved more successful than the celebrated Association, which all the Protestant Princes and States of the Empire of *Germany* entered into at *Ratisbon* in the Year 1722, a truly wise and pious Resolution, and which made the greatest Step towards the Peace and Concord of the two greatest evangelical Commu-

nions which ever had been made.
" The Consummation of which happy Beginnings, by the God of Peace himself, has the Wishes of all those who love Jesus Christ. A Wish truly worthy of them!

" But I dare say, that all those Endeavours of *Ratisbon* have been outdone, and the true Point of *Sendomir* attained by a little Church of *Bertholdsdorff* and *Herrnhuth* in Upper-*Lusatia*, quæ non multis abhinc Annis sub Protectione illustrissimi Comitum Nicolai Ludovici de Zinzendorff, non magis splendidis Avorum Imaginibus quam propria Virtute & Pietate radiantibus Christo colligitur (Mundo fere incognita).

apologetical Letter the said Divine had written and presented to the Count; this Affair became henceforth the chief Subject of that Correspondence.

And so in *March 1735*, *David Nitschmann* from *Zauchtenthal* in *Moravia*, who had opened, in the Year 1732, that truly blessed Mission among the Negroes, was, by the *Bohemian* and *Polish* Prelates together, consecrated a *Moravian* Bishop.

But as the now Abbé * of *Zinzendorff* remained still a little backward to *revive* in *Germany* the Constitution of those old Protestant Christians in full, a seeming small Circumstance gave this Matter at once its decisive Turn.

At that political Visit, which certain Commissioners of the Electorate of *Saxony* made to *Herrn-*

“ That Congregation chiefly consists of Exiles out of *Bohemia* and *Moravia*, who resorted thither for an Asylum, and having learned, *sub Cruce*, Christian Practice, and parting there with all Schismatic Strife, and Theological Disputes, united to one and the same Assembly, and so, professing that Faith which works through Love, praise their God with one Heart and Mouth.

“ Wherefore it is not only fit to take that People for the true Offspring of those of *Sandomir*, but I make no Doubt but that Christianity would profit by having a true Notice of the Fact itself.”

* As in the Protestant Church there is no Denomination affixed to such Divines, who, being neither Students nor Graduates, make preaching the Gospel their Business; but as that of *Abbé* is in Use among the Roman Catholics, and as the Names of *Abbé Fenelon*, *Abbé Arnould*, &c. are not unwelcome to Protestants, therefore we affix, for two or three Years of this Period, this distinguishing Character to the Count from his former Situation; because he, from 1734 to 1736, when his taking holy Orders was resolved on, lived in that Character; and as he had his Reasons not to break off absolutely from the World before that time, he only changed the Cross of the Order he then wore, as Ecclesiastics are used to wear Orders of Knight hood, until the Year 1736, when he quitted it.

bush,

butb, in order to be informed of the Brethren's Matters, the General Superintendent of *Saxony*, Dr. *Loescher*, in the Warmth of a Dispute, unguardedly questioned the Brethren's belonging to the old *Moravian* Church, and, to prove that they did not, urged their not keeping up Episcopacy. And when Answer was given, that they really had Bishops ; the Doctor still ensnaringly rejoined, that they had however no such Constitution *in Loco* ; an old Foreman of the Brethren made this resolute Reply : " Sir ! is your Eye evil, because we have not ? "

Whereupon the politic Counsellors instantly dropped the Matter.

However this Dialogue worked so effectually on the Minds of the *Moravians* at *Herrnbuth*, that, tho' their Doctrine had been found, and acknowledged, to agree in all Points with the Confession of *Augsbourg*, they, at that time, absolutely refused to receive it, for fear of being made *Lutherans* ; and though they were, with much ado, and principally by a pathetic Speech of the said Divine, who intreated them with Tears in his Eyes, not to prosecute their Opposition, persuaded to withdraw it for that time, nevertheless in a short time it was perceivable, the complying of the Constitution of *Herrnbuth* with the Country round about, which is not episcopal (which yet had been hitherto applauded by many of the most strenuous Episcopalian Protestants) would not any longer be sufficient ; yea, that it might be prejudicial to the antient *Moravian* Church's Rights and Glory in Christ, and give Handle to a Prescription against these old Confessors, without attaining, on the other hand, the desired Advantage of Simplicity and brotherly Harmony with their Neighbours for the future.

For the Matter had now been brought into Debate, and the Christian Condescension of People,
otherwise

otherwise far from being servile, had not only been ill repaid by so many contumelious Pamphlets, but would indeed be unwise, and of an ill Consequence henceforth, after such an ungenerous Upbraiding, which seemed moreover to carry farther Designs in it.

Besides the said Constitution would not suit everywhere; yea, no-where rightly, but where the *Responsum Tubingense* of 1733 could, by the spiritual and temporal Governors, be reduced to Practice, with the same honest Liberty as at *Herrnbuth*.

In the mean while, the Advocate of the Brethren had so much Credit with the Colonies then departing from *Herrnbuth*, that they left him full time to consider ripely of the Matter, how to resume their old Constitution, and to confer about it, both with their own old Consul, still alive in the *Brandenbourg* Dominions, and with the old Friends and Well-wishers of their Church in *England*.

It happened soon after, that a great *German* Prince *, who stood in a particular Connexion with the Brethren's Church, on occasion of some other Matters affecting the Protestant Interest, invited the Count to a Conference.

Among other Points of Consequence, the Question fell in, how his Wardenship over that antient Constitution, which now began to revive so hopefully, would give less Umbrage to the State, and how, at least, such Oppositions as arose from accidental Peculiarities, might be best removed?

* The Prince said once in public, That the Scheme laid against *Monf. de Zinzendorff*, in which he himself had been ten Years entangled, was so *devilishly* contrived, that a Man could scarce avoid being caught by it; and, in order to avoid it for the future, he told him, that when he should see something written against him worthy his Notice, he would take a Pen and mark all the Places which should strike him, and desire his own Explanations. So he did until his Decease, and was so faithfully served, that he always had his Answers by the next Post.

This

This great Prince, (who, notwithstanding his formidable Power, bore such a tender Deference for the Constitution of the Empire and the Imperial Majesty, as is not always met with in smaller States) was of Opinion,

“ That as glad as the Protestant Princes had been
 “ to secularize some Roman Catholic Bishopricks,
 “ so welcome would it be to them, to see the whole
 “ Power belonging to an Advocate of the *Bobemian*
 “ and *Moravian* Brethren vested for the future in
 “ an ecclesiastic Person.”

The Result was,

“ That since the *Moravian* Branch of the *Unitas*
 “ had at all times avoided both violent Methods
 “ and litigious Processes, and had for many Years
 “ used, with good Effect, the Way of modest Re-
 “ monstrances, therefore such general Consulship
 “ should conveniently be exercised by one, in an
 “ adequate spiritual Character.

“ And as the Count had already gone so far as to
 “ take, as it were, *le Bonnet*, and been for some
 “ Years past in the Train of a serious Preacher of the
 “ Gospel, nothing could be more decorous, than to
 “ carry it still farther by being consecrated in the
 “ usual Way.”

The Count promised to think of it ; but as he had also hinted, that if he should resolve to receive any Consecration in *Germany*, it could be no other than that of his own People ; the King himself immediately moved the Thing to the principal Bishop of the Brethren, and became very pressing.

But the Advocate of the Brethren always liking to proceed in a cautious Way, and being satisfied with the then general Opinion of our Friends among the *German* Divines, that the *Sedes Materie*, or proper Oracle in this Point, was to be sought in *England*, and that there more could be learned explicitly, concerning the Right of the Brethren's Church, than
 even

even from themselves ; because not only the then Patriarch, as it were, of the *Unitas* corresponded with Archbishop *Wake*, but several of the *Polanders* had been personally in *England*, and so it was very likely (as they, in Reality, possess more episcopal Rights in their own Country, than they openly avow, for fear of their Neighbours) that the full Account of Things, old and new, given without Restraining, was to be had in *England*, and no-where but there :

From these Motives, I say, the Advocate of the Brethren himself resolved on a Journey to *England*, in order to confer with Archbishop *Wake* as thoroughly as possible concerning the whole State of the Case ; especially as we already had a Bishop in the *English* Colonies, and had there, from the Beginning, acted on no other Footing than that of the old Brethren's Constitution.

But, just about his Arrival in *England*, in *January* or *February* 1736, Archbishop *Wake* departed this Life ; and so the Count was obliged to look out for some other experienced *English* Divine to that End.

The first thing he did was, to inquire what had been done by the Brethren sent hither Ten Years before ; but Mr. Secretary *Neuman* could not remember to have heard of any such Application made to the Society *de propagandâ*, or that of promoting Christian Knowledge.

The Bishop of *Oxford*, who at that time was *Potter*, confirmed the same, in a Letter to the Count, from this Argument, that, upon such an Application, there could not well have failed a sufficient Account, or, at least, a proper Answer.

In the mean while, by this Opportunity, the Count got to know Dr. *Potter*, and found him to be an able Church-Historian, and just the right Man for him in the present Inquiry. He opened to him his whole Design, communicating what had passed with

the fore-mentioned Prince and the Brethren's Bishops; and held that Conference with him at *Westminster*, for several Days together, of which this Prelate himself makes mention, in his Opinion given to the Trustees for *Georgia*, and whereof the Minutes have been printed some Years ago in the Brethren's *Acta*, or Records.

He spoke so positively in favour of the ancient Reality, and the present Design, that the Advocate of the Brethren had no Scruple more left.

During his Absence, some Statesmen at *B——n* had started a Doubt, whether it was adviseable to give such a solemn Approbation to the Episcopal Succession in the *Moravian* Church; and particularly, whether, with regard to the Person and Degree of the present Advocate, there was not still more Caution requisite.

These Queries were just under Consideration, when the Count paid a Second Visit to the aforesaid Prince, at his repeated Instances.

Now, because the Prince was tender of letting the Count perceive, that any Demur in the Affair arose in the least from Personals; therefore it was represented to him, as a Scruple about erecting a Third Protestant Church in *Germany*, and such an one, which, because she was the First and Eldest of all (altho', in regard of her present Appearance in that Country, new) might occasion Jealousies, and involve her Favourers in Suspensions, the more as the Father of that Prince was known to have been a Protestant, almost doating on Episcopacy.

However, the Issue of all these Doubts proved to promote only a much more emphatical Consent; and so the Advocate could allege no Colour of Excuse for putting off a Thing, in which the advanced Age of the present Incumbent allowed of no Protraction.

Especially as he was convinced of its being in Reality adviseable, first, in his own Person, to make the

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Experiment of a Station, which was, in all Respects, of a delicate and hazardous Nature, and, during his Administration, to place it, on all Sides, upon a reasonable and suitable Footing, with respect to other Protestant Churches.

Thus the Abbé of *Zinzendorff* was consecrated the President of the Brethren's Church by all the Bishops of the Three Branches concurrently, *May 20. 1737.*

This was no sooner done, but it was followed by many sincere Congratulations from several Persons ecclesiastical and secular; among whom the most important were, that of this Potentate himself, of the Primate of all *England*, and of the Bishop in *Polland*.

However, Two Mistakes were soon after committed.

The First was, that some Reformed Divines in *Holland*, who just then were engaged in a Dispute with their Collegues in favour of the Brethren, caused unguardedly to be printed the Archbishop's Letter; and thereby raised an unnecessary Stir amongst the Presbyterians.

The Second, that some good *English* Christians, of different Persuasions, joined themselves to the few Brethren that were in *England*, and could not be dissuaded from it.

And when some of these, upon one or another Disgust, soon after became weary, and separated themselves from the Brethren, and we ourselves were forced to decline the Fellowship of others, we were indeed, in this manner, eased of a considerable Part; but not without Scandal or Aspersions, more or less, according as the said Persons looked upon the seeming or real Cause of their Separation or Dismission to be honourable or dishonourable to themselves.

But as none of their Leaders could persuade all their People to go off with them, hence we were obliged,

liged, in spite of all our Intreaties and Remonstrances, to retain a Part of them; altho' we begged Men of Understanding, both in Church and State, to help us to avoid it.

The Archbishop himself was so kind as to interpose towards effecting this our Desire, as far as former Precedents, and the Decorum, and the usual noble Way of Proceeding of an *English* Prelate, especially of one who had been a Professor of Divinity, and must, on that account, be the more cautious, would permit him.

As nothing else could be done on either Side, the Bishops of the Brethren, in the Year 1743, put in their Protestation against the Union thus extorted from them.

Those new Brethren were so honest as themselves to deliver this Memorial of the *Moravian* Bishops to his Grace:

But they withal declared still, as they had always done, that they would not leave the Brethren's Constitution, even tho' the Brethren should abandon them.

About this time, namely, from 1743 to 1745, the controversial Writings took their Beginning in *England*.

We had been mentioned indeed, once or twice before, in some Literary Journals; but it was barely under the usual indeterminate Idea of Enthusiasts.

Now, in such a Case, all the modern Writers of this Sort decide at once, without taking the tedious Trouble of procuring any stricter Information about the Circumstances of the Thing, or Persons, on whom they publicly pass their Verdict, and act the *Accuser* and *Judge* at the same time: And this literary Disease is so epidemical, that one of them is not much better than the other; and the aggrieved Party may reckon, that if he has one of this Tribe against him, he has them all. He among them, who has no ori-

ginal Accusations, brings second-hand ones, on the Credit of those that preceded, however stale :

For, in this kind of Learning, Plagiarism is not only not taken amiss, but applauded, and is withal the best Screen the Author can use for his Safety, especially if the Sufferer has something else to do.

But now some of those, who had seemed to be our spiritual Children, attacked us *.

And the worst was, that the Commendation, which they, to shew their Impartiality, passed upon us in several Particulars, founded (I had almost said) less to our Honour than their Censures themselves.

Indeed these Authors did neither agree together, nor with themselves, at different times.

One, who had for several Years attacked us in his Sermons and Writings, at a certain time, considered better of it, and did not rest, till he had got Admission to the Advocate of the Brethren, to whom he declared over and over (and afterwards confirmed it in Writing) that he considered himself as a younger Brother to him.

* The Ordinary in the Manuscript put this Note to the above.

Very well ! but what ailed us to attack them also ? Were we intrusted with the Care of them any longer ? Had they not cleared themselves enough not to belong to us ? The magisterial Step I myself was prevailed upon to take, on account of two ἀλλοτρίως οἰκίας (Rom. xiv. 4.) makes me ashamed to this very Day, and it was just ordered to be revoked publicly what had been said by us on their Account, by reason of our being incompetent Judges, when the Letter of Mr. *Whitefield* made me apprehensive, that any such Step, at such time, would possibly, by some Misconstruction, turn to Scandal, instead of Edification ; I therefore take this Opportunity to ask Messieurs *John* and *Charles Wesley* Pardon for having given my Opinion of them, when I had no Manner of Right so to do. These Gentlemen, it is true, make very free with me : They may do as they please ; it may be it is their Way ; but it was never mine, nor shall ever become so. It was a Deviation.

Much

Much about the same time, another delivered at once some Hundreds of awakened Souls into the Brethren's Care : So that the Tokens of Brotherliness and Enmity continually succeeding one another, from one or other of those Quarters; evil Eyes looked at it, as if there was a concerted Intrigue.

The Thing appeared so probable, towards the last, even to one worthy Prelate of the *English* Church, that he thought it the surest Way, in his Pastoral Letter, to include the *Moravian* Brethren in one Lump with others whose Conduct he then censured.

Now this might have been passed over in Silence, according to our usual Custom ; only the friendly Correspondence which we had kept up with the Primate of the Realm, did not permit us to remain quite indolent ; but obliged us rather to think of Means how to set the confused Matters in some true Light.

Yet we should certainly have taken time for it, had not the Invasion and Rebellion, just then breaking out, made Delays dangerous.

Ever since 1743, some of our Brethren had been thrown into Prison ; and in 1745, had not the late Earl of *Stair* interposed himself, Teachers, regularly called of the Brethren, who had never exceeded the strictest Rules of their Function, would have suffered as dangerous Persons.

The Address, which, at the Advice of some Persons of Eminence, was presented to the King, by Deputies from the Brethren, and by his Majesty graciously received, *took away*, as *St. Paul* says, all farther Occasion *from them that sought Occasion*.

Nor did any of us trouble himself about the Provocations from that time forwards ; they being only a Continuation or Consequences of the first.

The Conferences, the Brethren had at that time with the late Bishop of *London*, which was *Gibson*,
and

and the Correspondence ensuing, as well as that truly noble Design of endeavouring to find suitable Measures, to bring back to the Church of *England* all its Members which had left her, which was set on foot by the Advocate of the Brethren, who, after the Decease of Bishop *Jablonsky*, was become the *Ordinary* of the Brethren's Churches, and concerted with Archbishop *Potter*, made a natural Interstitium.

But when our Agent with the Parliament, in the Year 1747, took out the Order (a good while before resolved on in the Privy-Council) confirming the Act of Assembly about Exemption from taking Oaths in *Pensylvania*, soon after an Act to the same Purpose was passed here in Parliament, wherein the Brethren were spoken of in honourable Terms; this was taken so much amiss by some secret Adversaries, that immediately more than one bitter Indication of it appeared; and it looked, even then, as if this Land too must be pestered with the Pasquils against us, which had made themselves so contemptible in *Germany*.

This induced the Agent of the Brethren, in 1748, modestly to inform the Government of the Circumstances we found ourselves in, and to request their Directions, as to the Manner, how our Pilgrims should conduct themselves under such unjust Attacks, in order to prevent any Jealousy or Odium from the Nation they lived in.

Having had the Opinion, therefore, of the principal Persons in the Ministry, a Declaration was drawn up, and lodged in the several Offices of the Archbishop, the Lord Chancellor, the Secretaries of State, and the Master of the Rolls, to the following Effect :

“ That the Brethren of the antient *Bohemian*
 “ Episcopal Church, observing themselves involved
 “ in the universal Disease of the Times, some
 “ Writers affecting to acquaint the Public with
 Things

“ Things relating to them, without the least due
 “ Knowledge of what they advanced, had indeed
 “ been silent for several Years, supported by the
 “ happy Correspondence their Presidents stood in
 “ with the late *Primate of all England*, his Grace
 “ having been acquainted with all our Principles
 “ and Designs, yea, with the least Observations,
 “ or (which the Nature of a free Church of Christ
 “ supposes) Emendations in relation to them.

“ But now, the said Church (with all that Mo-
 “ desty and Deference New-Comers, in any Country,
 “ seem to be obliged to, towards all Persuasions of
 “ what Kind soever, which preceded their Arrival,
 “ and particularly towards the Christians of the na-
 “ tional Church, who, besides the reciprocal Laws
 “ of Hospitality, claim a kind of *Respectus paren-*
 “ *tele*) declared, by this present Writing,

“ 1. That the Public was abused in our being
 “ confounded with certain Sects, which many of
 “ the Clergy now seemed to find in their Way.

“ 2. That, in order to prove this, we would
 “ willingly submit to any (ordinary or extraordinary)
 “ legal Examinations of our Principles, Confessions,
 “ Ritual, Customs, and daily Practice, in Con-
 “ junction with the Guardians of our Constitution.

“ 3. That the Conservation, to the End of the
 “ World, of the present happy Constitution of
 “ these Realms, *in Politicis & Ecclesiasticis*, was
 “ the hearty Desire and real Prayer of all the
 “ Brethren.

“ 4. That, notwithstanding the Contempt that
 “ an antient Episcopal Church (who, after her Re-
 “ storation by Divine Providence, had walked now
 “ 25 Years in the Face of all *Europe*, with all the
 “ Freedom of a good Conscience) might have for
 “ that Pamphlet-war, which the vulgar Itch of
 “ Novelty ministers Encouragement, and the usual
 “ Impatience of the Sufferers ministers Matter to ;

“ Nevertheless, by these Advertisements, sincere
 “ Offers were made,

“ That, if *any Man of undoubted Sense and Can-*
 “ *dour* would but take the Pains to fix the Accusa-
 “ tions against us in their real Point of View (which
 “ Point of View neither the Brethren had hitherto
 “ been able to attain, nor perhaps the Public) then
 “ we would answer to the Expectations of the
 “ Public, in as free and direct a Manner, as might be
 “ expected from honest Subjects of the Constitu-
 “ tion of these Realms.”

As the Legislature shewed no Dislike of this Writing, it was, for more general Notification, inserted also in the News-Papers.

We are not sensible, that, from that Time to this, any Case has appeared, which could call upon, or give us the Opportunity to fulfil our Promise.

Now as moreover the Pressures in *America* did not leave off, particularly the Disturbance given to our Missions amongst the *Indians*, under various Pretexts ; for Instance, by requiring of needless Oaths, or martial Exercises, from the very Missionaries, which gave the Heathen a very ill Impression of our Fellow-Christians, that might in time have had bad Consequences, and those Consequences themselves be laid at our Door :

Hence we began to think, after consulting first the Governor and Proprietor of that Province in *America* where our chief Settlements then were, then the Lords of Trade and Plantations, and finally the Ministry itself, of presenting to the Parliament a Petition for an entire Dispensation from both these Articles, for such of our Brethren, who conscientiously could not comply thereto ; and the Chancellor of the *Unitas Fratrum*, who had been here some Months, in order to examine into the Matter, insisting upon such a Step, and pressing it very much
 to

to the Synod, and having been seconded by an urgent Vote of the late President of our Reformed *Tropus*, the Successor of Bishop *Jablonsky* in his Deanry at *Berlin* :

The Ordinary could not say much against it ; but only desired to be excused acting in the Affair, the more as it was his Principle to request no other Favour of any Sovereign, except an Examination of the Brethren's Case, and he would not suppose the Parliament would take time to enter into this.

But when his Council here assured him, that if the Petition did, by its very Form, ground itself on such or such Assertions, the Parliament would then, according to Rule, certainly refer it to a Committee to demand Proof of those Assertions, the Ordinary was hereupon better satisfied with the Design.

Still that Objection remained, that he is utterly averse from pleading for Exemptions, or soliciting Favours of the supreme Powers, unless such as are conducive to effect some Point, which they themselves have at Heart, and look upon as valuable, and therefore resolve upon *quasi proprio motu* ; so that we, by being subservient thereto, discharge a Part of our civil Duty.

(In the Ordinary's Opinion, nothing does worse become true Christian Citizens, than, under divers Pretences, to be catching at Advantages for themselves, and, in that Prospect, either to promise something, which perhaps they cannot well perform, or advance many good Things in their own Praise, which however may be liable to Contradiction, and not easily disembarrassed therefrom.)

In Answer to this Obstacle, his Council assured the Ordinary :

1. That the Privileges, now under Consideration, were nothing new. As to the Exemption from Oaths, there was a Precedent already in the Act of 1747 ; and as to military Service, it was the constant Practice of this Realm to enlist no Foreigners ; so

that it was purely a more than common Piece of Inhospitallity, that ever we had been troubled in this respect.

Therefore such an Act, as was now proposed, would only either confirm what we already legally possessed, or apply to us, by Name, what all other Foreigners enjoyed of course.

2. That the Parliament were desirous to improve their Colonies. Now since Experience did testify, that Ten *Moravian* People might do more in this respect than sometimes a Hundred others; consequently, if the properest Means of encouraging these People were used (namely, the express Application of those Rights to them, which were disputed to none else), it would be at the same time a Service to the Government and Country.

There was now no farther Difficulty to be started.

The Ordinary only desired this one Thing of his *Synodales*: That he, in the Commission the Deputies must have from him in his Capacity of Advocate of their People, might insert a Clause, capable so to fix the Limits of their Business, that all Possibility of Views foreign to the Subject might be prevented: Accordingly he put the Case, in his Decree, in this manner:

“ That they were both to return to the Parliament of *Great Britain* due Thanks for the
 “ Assistances already granted to their Churches
 “ in *English America*; and also to explain, discuss, and treat of, what further may appertain to that Interest.”

No other could be expected from the Beginning, but that a Committee of the Parliament, consisting of no less than Eighty Persons, appointed to examine our Petitions, the most Part of whom probably used all the Prudence and Experience requisite for

for such a Transaction, joined with different Propensities of Mind (for our open Opponent in Parliament had been nominated a principal Member thereof), must, in a Course of Eighteen Sitzings, sufficiently perceive if there had been any thing asserted in the Advocate's Decree, or the Brethren's Petition, which was not faithfully proved, and made good.

But that there was no Failure in this respect, appears moreover from the *Report*, printed by Order of Parliament, which was the Foundation to the Act.

Indeed this Parliamentary Examination, to the Honour of that high Tribunal of the *English* Nation, was carried on with such Punctuality, Patience, and avoiding of all Precipitation, that the Ordinary of the Brethren, who had directed the Brethren's Church, going through about Forty Examinations in different Kingdoms and Provinces, can give none of them that Testimony in the same Degree, not even that important one in *Saxony*, preceding that of the Parliament.

It has been followed from 1749. to 53. in Five different Places, and in a manner not usual before.

There have been 77 of the more than 100 Vouchers, supporting, and referred to in, the fore-mentioned Report, printed at large.

It must be observed, that we did not at all seek, during the Affair in Parliament, to attract Benevolence, by boasting of Orthodoxy, but declined it.

The Mention of the *Augsbourg* Confession, in the Report, was but accidental :

[A Person then present, hearing the *Augustan* Confession named in one of the Vouchers, and confounding it in his Mind with *Augustini Confessiones*, desired to see it ; whereupon one of our Deputies promised to bring him an *English* Translation of the *Augsbourg* Confession ;

Confession ; and did so. But neither in the Parliamentary Report, nor the Preamble of the Act, was the least Consequence any farther drawn from it.]

As, indeed, those Words of the Petition, repeated Page 23 of the Report, “ *to possess Liberty of Conscience without Restraint,*” were quite different from founding a Claim upon our espousing this or that System.

To this State of the Case it was owing, that the *English* Pamphlets, which came forth in the midst of the Transaction in Parliament *, were attended with more Noise than Effect.

But no sooner was the Matter over in Parliament, but the Ordinary, from quite another Motive, to wit, to testify the due Respect towards the established Church in these Realms, proceeded to a farther Explanation of our Principles and Practice. This produced an *Expositio Fidei, Liturgiæ, & Præxios, Unitatis Fratrum, ad Ecclesiam Anglicanam*, in Folio, presented in Anno 1750 †, to all the Bishops, to the Delegates of the Convocation, and to both Universities, by our Agent. To which was annexed a pretty large *Enchiridion* (or, if you please, Glossary) of the antient Fathers, and, withal, our Way of speaking §.

That

* One of the most noted of which was, the *Extract* out of what were called our Hymns, dedicated to the Advocate of the Brethren by Name ; wherein, among others, a Compliment to this Effect was made him, That, having before soared above Scripture, he now sunk below common Sense.

† This is also to be had in Octavo.

§ Those who will judge of the Brethren's Writings with Understanding, can as little dispense with the making themselves Masters of these Phrases, in regard to our former Writings, as a reasonable Critick can think it needless to consult the Vocabulary of obsolete Words and Expressions which must sometimes be printed at the End of an old *English* Author.

The

That *Expositio Fidei*, &c. was published Two Years before the new Controversy began. We did not know, that such Writing was practicable in *England*. Since we have had Proofs of the Possibility of the Thing, we at the same time had no Desire to hinder it, but also as little to mix ourselves therein.

In *Germany* such Productions are never ascribed to the Persons whose Name they bear; but it is supposed, that considerable Antagonists, who would not expose their own Character, hire these Underlings to smite with the Tongue, as *Jeremiah* calls it, and stir up a Persecution in one or the other Way; tho' this is not so likely to be the Case here.

We will not stoop to enter the Lists in the Way of throwing Dirt; a Thing which some Countrymen of ours, whom we have never heard of in their native Land, from no Superfluity of Sense and good Breeding, begin to practise against Persons of Distinction, and a whole innocent People, in a Land where they themselves are equally enjoying the Civility shewn Strangers.

We find yet the following Difficulties in our Way with regard to direct Apologies for us.

The Answer, Ay, but those were antient Writers! is no Proof at all against us.

We have hitherto had neither Time nor Inclination to polish our Theological Language; but rather make no Scruple to own, that, sooner than lose the massy Substance and Meaning discernible in the Antients, we have been chearfully willing to retain the rough Bluntness (call it *Oriental* or *Gothic*) which the old Brethren, and *Luther* himself, have been charged with.

Nor is it even our proper Intention to satisfy the Publick about pure and manifest Perversions of our Words and Periods, and Falsifications of our Sense. As we also shall not deem the tedious Repetition of well known and often refuted Fables, Nonsense, and Contradictions, a fit Amusement for so enlightened a Nation as this.

First, with regard to Personalities :

That the Writers could never act as they do, if they had not some sort of Encouragement ; though that Patronage or Protection, they boast of publicly, seems chimerical, there may be a covered or concealed one.

That answering a People, like our *German Adversaries*, makes it too hard a Task *Satyram non scribere, imo Infamiam*.

That this, in the End, must redound upon their Protectors, averred or concealed.

That the Consequence of this is likely to bring, here and there, a Persecution upon us.

What need is there for that ? Our Master, that great, that wise, and powerful Disputator, had sometimes no Occasion for answering one Word.

Now, Secondly, as for the Materials, we observe,

That that, of which we are accused, is never true in the Manner related, and, for the most Part, downright Untruth.

That that, which seems odd in the Brethren's Matter, may, perhaps, seem so only because of its Degree of uncommon Nobleness.

That the Representatives of the Brethren have too much Right on their Side ; and, by that Token, must answer too much.

That though they would never blush to confess any Truth which might happen to lessen their Credit ; but, as some Aspersions against them cannot be answered fully, without telling the whole Truth, they blush to relate Truths, which, by their uncommon Nature, would either not be believed, or make them idolized, which they are not fond of any-where ; because, besides its being contrary to Christian Mediocrity, it is of more bad Consequence, in fine, to a quiet People, than unjust Detraction, passed over in Silence.

That

That moreover it may happen, that much Fault may be found, especially with those lesser Branches, which have been planted *contrary* to the *Herrnbuth* Scheme of *Moravianism*, which is truly the same with that of the Advocate, or Ordinary of the *Unitas*.

It is notorious, *for instance*, that many of the Pieces of Poetry, laid to our Charge, have, for the wisest, and, as the Event has shewed, successful Reasons, been best opposed by a sort of tolerating and countenancing; and, by that very means, been as soon dropped as they had made their Appearance, and would have been long ago buried in Oblivion, and clean gone, if our Adversaries themselves had not been too fond of them.

But all those who have offended herein, or given these Offences, are our Brethren, and have every one of them recollected themselves, acknowledged where they have erred, are reunited again, and have these several Years almost forgotten, as it were, all their old Mistakes.

Shall we now, at this time of Day, be employed to give Evidence against them, in order only to exhibit a Comedy to our Adversaries; particularly as that, which is said against them by their Enemies, is also not true as they relate it.

All the aforesaid Reasons would be Ground enough for us not to take the Pen in Hand at all, if we did not find ourselves in such a Situation, that our *total Silence* has weightier Objections to be made against it, than our Speaking.

It is this. We live in such Times, and after passing through so many even Cross-examinations, are settled in so different Countries, that we may apprehend

hend worse Danger from Followers, than from Adversaries.

For, as our Constitution is of that Nature, that it is an easier Thing, in many Countries, to be naturalized and qualified for public Offices, than to become, *legitimo modo*, a Member of our Church; hence we are afraid of some Associations erected, *extra ecclesiam*, upon our supposed Footing.

Now, whether it may not enter into extravagant Persons Minds, indiscretely to draw their Informations from Books written against us, and then to form and model themselves in earnest, according to a System of Ideas picked up there, is what God only knows; as for us, we are not without Apprehensions.

In spite of all his Diligence, our Advocate could not prevent the Erection of actual Congregations, assembled, and dwelling together; one in the *German* Dominion of the King of *Denmark*, *Anno 1735*. others in the Year 1737, and 1743, supported by the Lords of the Territories, and grounded all the while on Principles and Practices, which implied the most unwarrantable Mistakes; so that he not only was obliged positively to protest against their establishing, but could not possibly keep it up, when prevailed upon to bear with them, *ex post*.

Was he not able, though he did not take the least Notice of the last of those, the *Herrnbaag* Corporation, (notwithstanding his living but an Hour's Ride off), till repeatedly requested thereto by the Prince himself; was he not able, I say, to escape passing for the Founder thereof, by the same Rule such ungrounded Suppositions of that Kind may be made here, at so great a Distance from the Source, and no-where easier.

Upon these Considerations, it can indeed not be denied, that a clear and distinct Explication of our Ideas and Practice, even *with an Eye to the Opposition,*

sition, might make a very needful Third Part to the *Acta Fratrum*, already printed in 1749.

Only the Case is so: We, in a foreign Country, are at a Loss for the properest Method.

Though we strove ever so much, we could never discover a System of ours, or Hints towards it, in that, which is the direct Opposite of what we are, and have amongst us, and yet no other Writing have we hitherto seen, but what mistakes to that inconceivable Degree, that, as we have said already, commonly the direct contrary is true (as to the whole Fact, Matter, and Form), of that, which is there affirmed or denied, at least in regard of those Persons, who are charged with it.

A Reverend Divine of ours, at his Return from *America*, after an Absence of Five Years, by putting near 2000 Questions, whereto he received as many Answers from the Ordinary himself; and then printing both Questions and Answers, has pretty well remedied this Evil in *Germany*.

Supposing now, any one should take the Pains to translate those Queries, many of which really are not pertinent in this Country, (though they, in all Probability, must have already answered all what the Translations and Extracts of *German* Calumnies have revived here), because no understanding Man here can possibly ask such Questions, as that truly great Man, the Querist, was forced to do on account of his Readers on the other Side of the Water, it would be only wronging himself and us.

It is no small Mortification for such People, who have so sincere an Esteem as we, for the correct stile of the Western Part of *Europe*; and who, from Year to Year, so really better their own therefrom, yet without forfeiting any thing of their Meaning, to see themselves opposed by a Class of People in *Germany*, to whom that Remark is applicable with Truth, which an *English* Writer

makes, when relating something from that Country: "These Inventions were for the Entertainment of *Germans*, who are *far* from thinking "them false Wit."

We wait therefore still (and it is now Six Years that we have thus waited) for the coming forth of such a Writing, to the Author whereof, whether his Name be prefixed or concealed, we can, without having Occasion to fear, that all the World will laugh at our Judgments, *apply the Title of a Man of Sense and Candour*; (See our Declaration in Page 14. 1748); and thereby have Opportunity to deliver to the Public, according not only to Promise, but the unfeigned Wish of our Hearts, distinct and full *Answers* to clear and solid *Questions*.

As to that Translation of the *Peremtorisches Bedencker*, delivered *Anno* 1751 to the Privy-Council at *Dresden*, the printing of which was extorted from us against our own Judgment, by the Impetuosity of well-meaning Friends, we presume, no Man of Understanding will be apt to look upon it as the direct Fulfilment of our Promise Six Years ago*.

Now, for *Materials*, when the Thing is rightly considered, it cannot be said, that the same are wanting.

There are about thirty Sermons of the *Ordinary of the Brethren* published in *English*.

There has been an *Extract* published out of his Writings in general. And, this last Year, his *Dissertations upon the Augsburg Confession to the Semi-*

* That Treatise was nevertheless not published for nothing. An *English* Author had assured, that the P—n—t had been deluded. Nothing could be more consolatory for such Persons, as seemed affected by it, than the Company of so wise a Council as that of the *Director inter Evangelicos*, who must have suffered himself to be deluded, in the same manner, two Years after; and after an Acquaintance of thirty Years, with that People, at very different Opportunities.

nary, have come out. And the *Methodus Evangelica*, published by an unknown Hand, without his Knowledge, and mixed with other Matters, not wrote by any of us, is truly *his*. Ever since 1752, he put to the Press, at Mr. *Habercorn's*, in this City, the first *German Hymn-Work* he ever published, for the Use of all the Brethren's Congregations. And the *English Hymn-Book* for the Use of the Brethren of that Nation, who are in Union with the *Moravian Church*, is now in the Press, and will be finished with all convenient Speed.

Several new Discourses of the Ordinary, delivered by him this and the last Year, here at our Chapel in the City, upon very important and decisive Texts, are also intended for the Public.

So that any Man, who, from a noble Turn of Mind, is truly and benevolently concerned about the Affair itself, and its Consequences, has Matter enough ready at hand, without expecting Vindication of unfaithful and dishonest Extracts and Translations out of one or two among the *hundred* printed Volumes of the Ordinary's Writings, all previous to two thousand Sermons, at least, he has *since* delivered to his Auditory, the most extensive as may be well imagined.

Our Ordinary having the Honour to call some Persons, who are Ornaments of the *English Church*, his Friends, has intreated them, more than once, to draw up such a Sketch as we are now speaking of. One of them he pressed so very much thereto, that this excellent Man would have scarce been able to resist, had not, at first, his ill State of Health so manifestly pleaded his Excuse; and now, I fear, some odd Circumstance of the present Attack upon the Brethren, which with-held our Ordinary's Writing, neither permits that valuable Pen to give itself Career.

We will insert the Letter to him, upon this Affair, almost intire. The Advocate writes from one of his Seats in Germany, Jan. 21. 1751.

“ That he has seen, by a Conversation, the Result of which Mr. C. should shew *H. L.* that
 “ our Adversaries there, in *Germany*, being
 “ jealous of our supposed Asylum here, in
 “ *England*, endeavour to molest it at any
 “ Rate; that he shall see how far it will go,
 “ and take Measures accordingly. If the
 “ Gentlemen,” continues he, “ to whom
 “ they address themselves, will take the
 “ Pains of consulting me before they judge,
 “ I am not at a Loss how to satisfy them;
 “ and, if they do not, I shall also pass it by.
 “ But, *M. L.* there is another Thing I fear,
 “ Should it happen, that we became for a
 “ while the Object of the Croud of Writers
 “ in your Country, a thousand honest Men
 “ would take our Silence for a prudent
 “ avoiding. — But there would be found
 “ ten thousands, who would thereby be induced
 “ to take for granted every thing
 “ of which we might be accused. Yea, as
 “ there seems some Probability in the
 “ Charges against us; *Part of the many*
 “ *may, out of different Reasons, really adopt*
 “ *the aforesaid Suppositions, and follow, in*
 “ *its imagined Principles, a Sect which really*
 “ *has no Existence.*”

The Advocate pursues, “ That, as he detests the most *Part of the Consequences*
 “ *drawn from the many groundless Suppositions about us*, he is concerned how to
 “ prevent a Mischief, the Possibility of which
 “ is undeniable; and that he sees but one
 “ Remedy

“ Remedy proper either to prevent it, if seasonably applied, or, if that be too late, at least to put a Stop to its Progress.” Of which he informs *H. L.* at the same time, in the following Way.

“ The Truth is, I am a Servant of Christ, intrusted with the Care of a living Eastern Church, whose Practice and Dialect is extremely different from the Western one, though the same Principles unite all true Christians of both Countries.

“ The Truth is farther, That our good *English* People have done very ill in translating Hymns done in that Eastern Country Style, into the *English* Language, *verbatim*. I see it is impossible to effectuate here, with an Apology of a large Folio, what Two Sheets of Paper would do in *Germany*, yea, have already done so powerfully, that the present Invasion of us by our flying Enemy is but the Effect of our Victory there.”

He goes on: “ That he is very well assured, that we neither can nor shall sustain the same War in *England* :” The only thing he sincerely wishes is, in effect, this; “ That *H. L.* being equal to it, would take the Trouble of making him all the Questions which a Church of Christ may think herself obliged or able to lay before another Church, who is a New-comer, in order to get a perfect Acquaintance with its System, Practice, and Manners; and, after having gotten that full View, would accordingly give the *Precis* of our State, *historice & moraliter*, to this Nation, together with proper Advices to us; and entrust our Archives with the Manuscripts
“ in

“ in order to publish it many Years hence,
 “ when. after *H. L.*’s Decease, *England*, in
 “ all Appearance, might not have many
 “ more *S——*’s, and the well-minded Clergy
 “ might have then the more Need of even
 “ the little Assistance we should be able to
 “ give them in the Cause of Christ against
 “ Infidelity.”

So far the Contents of that Letter.

Now may not some other Man, who has the Welfare of Mankind at Heart, and cannot, without Violence to Truth, deny that he possesses some Share of that Character with so much Justice ascribed to this eminent Author, take it upon him to do the same Thing, with or without putting his Name to it? For, indeed, we cannot answer for it, if any one’s Name was known, who managed even the Controversy against us, if he did it but in an honest and decent Way, that he would not, for that very Reason, be exposed to some Insults and Revenge from our powerful Enemies. The Fear of this laid a Restraint on the Pens of some of the greatest Men in *Germany* who perceived the Madness of the Party against us.

In order to help some Friend to understand, at least sufficiently, what we wish to have done,

We will publish, in a short time, as a Second Part of this Treatise, a Collection of Questions proposed to us last Year, with their several Answers; which will serve to shew the Method in which the Continuation may be carried on, if some Gentlemen of the *English* Church, Men of true Candour and Sense, which is easily to be seen by Performances of that kind, will be pleased to do so.

With what Respect, Fidelity, Truth, and Clearness too, and as far as possible such Questions shall be answered (which we, moreover, shall not look upon in

in the odious Light of Objections, because they are but Questions), the Event will best shew.

Since the Event, I say, must decide whether we herein keep our Word, or not, it is no unreasonable Request we make, that no one would suffer himself to be prejudiced against this Offer of ours beforehand, until we have actually proved unworthy of a Confidence the Public in some measure owes to a People avowed, by the Legislature of a trading Nation, to be a **quiet, sober, and industrious People.**

P O S T S C R I P T.

I Could not help being much concerned, that, at the very time the Force of the *Unitas Fratrum* was exerted in furnishing so vast Sums for the Service of their united Brethren in these Parts, an *English* Writer could be found, such an one as he is, of whom, upon this account, I wish I could say he was not my Countryman, who either so little understood or cared for the Interest of his Country in general, or that of many Creditors for large Sums in particular, as to make even that very Intervention of the Ordinary, in Favour of *England*, a Matter for direct malicious Abuse: And I think it is plain enough, that the uncommon Generosity of him, and his Family, who persisted still in their real Help, and noble Offer, notwithstanding the Abuse against them was published while the Treaty about it was on Foot, and not yet concluded, and which could have been hurt thereby, is a sufficient Proof to any Man, who knoweth the Matter of Fact, which also was not done in a Corner, that the Ordinary of the Brethren, and his Family and Friends, have not deserved, at the Hands of my Countrymen, any sort of ill Treatment for that, but the contrary.

And

And I would add, as my Opinion, that it should always be remembered, that *England* being a Country of Commerce, its real Interest is, that Foreigners of Distinction, and others, who reside here for a longer or shorter time, and spend their Money freely, and increase the Consumption, and promote so largely several Articles of Trade, by which so many Subjects find their Bread, should be encouraged, by all civil and decent Treatment, and a hearty good Neighbourhood, if not intirely to settle, with all their Substance, in this Country at once; yet that the inevitable Abode of those who continue here, very much to the Benefit of the Colonies, be rendered as agreeable and inviting as possible.

I pray God these Enemies of Harmony may not, by their foolish Reflection on the *Gibeonites*, damp the Endeavours of those Brethren of ours abroad, who seemed to be the proper Persons to make *Beaufort* Ground a flourishing Spot.

Dear

Having just received the following Letter from the Ordinary of the Brethren, I thought it would be best to insert the Whole, and in his own Words.

The EDITOR.

Lindsey-House, May 17, 1754.

Dear Sir,

WHEN I saw your Postscript in the Proof-Sheet To-day, I found myself inclined to add something more of that Matter which you may acquaint the Public of, in the manner you shall think most proper.

My Custom is, in all Countries where I intend to have a sort of Home, to evidence, to the proper Persons, every Principle and Practice whatsoever of mine, which may prove peculiar to me or my Offices; and as nothing is more so than the true Nature of my Substance, Fortune, and Œconomy, I am not inclined to let any one who can reasonably, though not legally perhaps, be deemed a competent Judge of it, remain a Stranger to even the most hidden Springs of these Articles.

As I see no Way how to avoid continuing One, at least, of my Family in *England*, so long as our Colonies beyond the Seas cannot well be without such a Patron, I think it is necessary that some intelligent and sensible Men, and Friends of the State, should be privy to my past Conduct, and Plan for the future, as also to all the Principles and Facts thereunto belonging, alledged in any of the Pamphlets or Books against us, which could, in common Sense, or by any human Rule, be supposed relating to me; or that could be said to belong to me in any) but a meddling) Way, to take notice of.

To this end I should be glad to lay before any Association, or Number of Gentlemen, belonging to the Legislative or Executive Power of these Realms (to whom I wish might be added all

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or

or any of those Merchants who were Members of the Committee, the Report from whom has been printed by Order of Parliament in the Year 1749), the full and undeniable State of my Œconomy these Two-and-thirty Years past, down to the very Day of the desired Conference.

I shall be ready to give any such an Association of Gentlemen, approved among themselves, though Strangers to me, the Opportunity I mentioned, till Four Weeks after the next Opening of the Parliament.

The Result of which, in Whole or in Part, according as they shall find proper, may, in the Name of the Whole, or some of the said Association, be laid either before the Parliament, or the Lords Commissioners of the Treasury, or those of Trade and Plantations.

And, as all my Accounts shall be laid before them, I shall consent, that they may publish any Particulars, which the Merchants of this Association or Body, as it were of Arbitration between me and the Accusations, may think fit, and suitable to the Commercial Manner of Business, to be laid before the whole World.

Nothing, with regard to such Matters which have been objected to me, or my Representatives, either here, in *Germany*, or any Part of the World, these Two-and-thirty Years, shall be left unanswered by me: These Gentlemen shall also be fully acquainted of all public or private Stocks my People have, or ever had; and nothing which is mine, or has been my Property, or in any rate enjoyed by me, these many Years, shall be concealed from them; and as it will depend from the Gentlemen themselves to have very short Work, I can assure them, that all what can be asked of me upon that Topick, shall be answered in One Sitting.

If they afterwards can desire honestly any thing farther of me, in order to clear up my Character with respect to the Gospel, I shall be ready to do it; declaring, at the same time, that I have no personal Pique or Ill-will towards any of the Antagonists who have appeared against us in this Country; they are absolute Strangers to me: And it may happen, that they have therein been guilty of no other Fault, but that of having given Credit to the Reports or Writings of Persons whom they supposed worthy of Belief, without examining the Foundation of such a Credit.

This was what I thought necessary on that Occasion; being, very sincerely,

Your affectionate humble Servant,

May 16, 1754.

L. O. Uis.

F I N I S.

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E M E N D A N D A.

PREF. Pag. ix. *instead of* will be calculated for such a Meridian as here, *read*, would turn upon this Point in this Country, as well in *Germany*. Ibid. Pag. xi. *for* the Dictates of Conscience of every Man, *read*, of every Man's Conscience. Line 22. *read*, or even.

Pag. 24. Line 18. *for* Dominion, *read* Dominions.

Sold by J. BEECROFT, at the *Bible and Crown* in
Lambard-street, the following BOOKS.

I. A Manual of Doctrine; or, an Essay to bring into the Form of Question and Answer both the fundamental, and other scriptural Knowledge, of those Protestant Congregations, who, for 300 Years past, have been named *The Brethren*.

II. Sixteen Discourses on Jesus Christ our Lord, or on the Second Part of the Creed; preached by the Ordinary of the Brethren's Churches, at *Berlin*. The Second Edition.

III. Nine, on important Subjects in Religion; preached at *Fetter-lane* Chapel, *London*, 1746.

IV. Maxims, &c. concisely extracted out of (several Volumes of) the Discourses of the present Ordinary aforesaid.

V. An Account of the Doctrine, Manners, Liturgy, and Idiom, of the *Unitas Fratrum*, 1749.

VI. Twenty-one Dissertations upon the *Augsbourg Confession* (which is also the Brethren's Confession of Faith); delivered by the Ordinary of the Brethren's Churches, before the Seminary. To which is prefixed, A Synodical Writing, &c. Translated from *High Dutch*, 1753.

VII. The Ordinary of the Brethren's Churches his short and peremptory Remarks on the Way and Manner wherein he has been hitherto treated in Controversies, and what Reasons dissuade him from descending to minuter Answers, 1753. Translated from the *German Dresden* Edition, 1751.

VIII. A modest Plea for the Church of the Brethren.

IX. The *German* approved Hymn-Book of the *Unitas Fratrum*, 1752; and shortly will be published, The *English* Hymn-Book of the United Brethren, in Two Volumes.